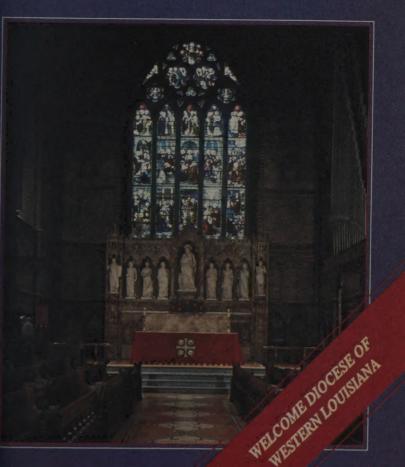
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# Anglican Digest



IMPORTANT INFORMATION INFORMATION SEE PAGE 53

#### CONTENTS

-		
	Myths of Ministry	5
	The Lambeth Themes	8
	8000 Anglicans Mark Bicentenary	12
	Stephen Series	16
	"Once Upon a Time"	20
	Prayer Releases God's Almighty Power	22
	Thy Mission High Fulfilling	25
	The Peace of Christ	37
	Why the Flood Came	44
	The Chicago - Lambeth Quadrilateral (Part Two)	46
	Diocese of Western Louisiana	48

DEPARTMENTS: The Anglican Bookstore (29), Hillspeaking (51), Book Reviews (52), And In All Places (54), Deaths (60), Corrections (61)

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#### THE ANGLICAN DIGEST

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# Anglican Digest

A miscellany reflecting the words and work of the faithful throughout the Anglican Communion.

## Lent

NOTONLY DOES JESUS SAY IT, but it is also self-evident: "You cannot serve two masters." *The Servant* is an old movie from black-and-white days, and tells the story, in somewhat sick and sadistic tones, of a servant who turned the tables and became in effect the master of his master.

We are living at a time when everything from technology to alcohol, (far from being a servant and tool in the hands of masters), is in fact beginning to rule. The Bible stresses from cover to cover that mankind is intended by God to rule the universe and subdue it and to exercise stewardship on behalf of God. Yet the prerequisite of this is equally clear from Scripture. We are first servants of God before we can exercise stewardship and mastery of His universe. "With freedom has Christ set us free" in order to be "conquerors" in all things.

Lent demands that the Church once again proclaim the Lordship of Christ and the faithful, obedient and loving service of us, His creatures. Then, and then only, everything else falls into place. Only faithful servants can become responsible stewards on behalf of one master. Lent is a time to make sure we have but one Master.

- The Rt Rev Michael Marshall

## Editor's Notes

Dear TAD Family:

In this special number of TAD which is devoted to the first Lambeth theme, *Ministry and Mission*, we are pleased to present a variety of articles reflecting various ministries and missionary endeavors of the Church, as well as material suitable for Lenten reflection.

We welcome the clergy and people of the Diocese of Western Louisiana, and their bishop, the Rt Rev Willis R. Henton. Appropriate to this issue, we also welcome the deans, faculty, and students of the following seminaries to our readership: The General Theological Seminary, Berkeley Divinity School at Yale, Episcopal Divinity School, The School of Theology of the University of the South, Nashotah House, Seabury-Western Theological Seminary, and Trinity Episcopal School for Ministry. Our student representatives at these institutions are, respectively, Dean Henry, Mary Sommar, Eric Ort, James Anderson, James Snelling, John Cornelius, and Louisa Brown.

The covers are representative of the emphasis of this edition with the chapel of the first American seminary (General) on the front and the oldest functioning parish church in England (St Martin's, Canterbury) on the back.

And In All Places is the new title of the old Quarterwatch department. Congratulations to Peter Jennings of Scarsdale, New York, for submitting the winning entry. We trust all of you will enjoy reading our Lenten TAD as much as we have enjoyed putting it together for you.

Faithfully yours,

C. Duderick Barber

The Rev C. Frederick Barbee, St Louis

# Myths of Ministry

As CHRISTIANS attempting to minister in the Church and world, there are certain myths that bind us as lay and ordained persons. What are the ideas, thoughts, fantasies, fables and tales that get in the way? I would like to present a few to you. Perhaps you can add to the list out of your own experience.

Real ministry happens in the congregation.

Indeed much ministry does happen in the congregation, but it is only a part of ministry. Most ministry happens in the world more broadly where we are living, working, interacting with each other and where our ideas, beliefs, attitudes are reflected in our actions every day.

Ministry is really done by the clergy.

In common usage, when reference is made to "the ministry," most people think of members of the clergy, or at least those who are professionally trained or give full-time service to the Church. As a result of having tied the terms "ordination" and "ministry" too closely,

we now have a clerical model of ministry prevailing both within and outside of the congregation.

Shared ministry means the clergy shares it with you.

Support of the "only the clergy can minister" myth combined with authoritarian clergy style results in dependence upon clergy with which many of us collude. Out of this dependence, we have made it difficult to develop a sense of mutual ministry and interdependence between laity and clergy. Laity often do not assume responsibility for their part in ministry because they consider it is the clergy's job. Oftentimes clergy consider the parish "my" church and are very selective about what they will allow members of the parish to do.

The "call" is something that only ordained ministers experience.

All persons have God-given gifts for ministry. However, few Christian laity recognize or affirm their own special gifts. All Christians are called to full-time ministry, but not all are able to recognize their call, or respond with a "yes." We need our church community to help us recognize our call in the broader society and mutually respect and affirm each other's unique gifts.

Seminary prepares clergy to assist the ministry of the laity.

Too often students come out of seminary without a clear idea of what the practice of parish ministry entails. They are unprepared to deal with or learn from the laity in the congregation or broader community. Unless one learns the craft and dynamics of congregational ministry prior to attending seminary, one's view of the laity lacks perspective from the pew.

Laity cannot minister to clergy.

With a parental model of ministry, we assume that the ordained minister is here to tend our needs and be strong for us. Like children, we can be insensitive to the needs of clergy and to the need to minister to each other.

You get your validation as a minister from the clergy.

Too often members of the con-

gregation do not understand their work as ministry unless they receive some form of affirmation from the clergy. There is no usual process of validation for one's ministry in society. Therefore, lay persons are deprived of the support that could result from the community's affirmation of their ministries. They turn to the clergy to validate them or they enter the seminary as a means of gaining recognition for their call.

Lay people do not know how to pray with others, use the Prayer Book in times of crisis, conduct a worship service, theologize.

This, of course, is not true. All of us, clergy and laity, are capable of doing all these things. Small churches with frequent clergy change would collapse without laity expertise. Further, theologizing is a process of reflection, of thinking about our lives, considering our values, beliefs, actions and attempting to understand the meaning of life within a Christian framework. Most of us engage in this process in some form continually.

There is a hierarchy in congregational ministry.

Serving on a Vestry or chairing a

committee is not more important than preparing food, tending the nursery, cleaning up, listening to others. Such diverse expressions of Christian ministry are carried out in many ways, utilizing a variety of gifts. More understanding about the process and content of ministry would help us know the equality of ministry and the fact that each of us gives our best.

Church is only a Sunday affair.

The focus on church as an institution centered around the ordained ministry has contributed significantly to the gap that occurs in people's connection between Sunday worship and the worshipful life

Whether done by clergy or laity, we must be about our ministry . . .

and ministry of each of us throughout all the days of the week. We live with the illusion that church is a worship place and that commitment is measured by how much time and money we contribute to the maintenance of the congregation—not the maintenance of the work-a-day world in which most laity's time is spent. Laity often feel that their efforts in the church-of-the-world are not appreciated or recognized in the congregation. Frequently, clergy do not understand what the ministry of the laity comprises.

We laity and clergy have stumbled into ways of colluding with each other over the years to create undue dependency on clergy to do the ministry of the Church. We have allowed ourselves to abdicate responsibility to maintain the Church as an institution and as the people of God. We have many fine and competent clergy serving the institutional church. However, we have overloaded them with expectations, many of which they eagerly accumulate, only to end up in stress, strain and burnout. Together we have fostered dependency on clergy to be the principal authority of the Church. They have become victims of the institution and need to be freed to find new ways of enabling the Church, the people of God, to gain the spiritual sustenance to be ministers daily in the world.

Whether done by clergy or laity, we must be about our ministry as a function of the people of God in response to God's reconciling love and our covenantal relationship.

— Catherine Fort in *Voices and Prophesies* published by Immanuel on the Hill, Alexandria, Virginia

# The Lambeth Themes



THE LAMBETH CONFERENCE 1988

The Twelfth Lambeth Conference will be held at the University of Kent at Canterbury, July 16 - August 7, 1988. The four general themes of the conference are: Mission and Ministry; Dogmatic and Pastoral Concerns; Ecumenical Relations; and Christianity and the Social Order.

The Archbishop of Canterbury requested that bishops "bring their dioceses to Lambeth" by encouraging consultations to represent the views of a cross-section of their people. Subsequently, the conference chairmen and vice chairmen wrote to each diocesan bishop suggesting issues that might be addressed. In this and the next three issues of *The Anglican Digest*, these letters will be printed. In addition, *TAD* also will present a commentary by one of the bishops who chairs or co-chairs that particular committee.

The following questions are by the Rt Rev Festo Kivengere, Bishop of Kegezi (Uganda), (Resigned) Chairman, and the Rt Rev David Sheppard, Bishop of Liverpool (England), Vice Chairman.

#### I. MISSION AND MINISTRY

We list some critical areas concerning Mission and Ministry: we invite you to discuss these with people in your diocese as part of preparing yourself for the Lambeth Conference.

- 1. What is the nature of Christian proclamation in a world where all authorities are questioned?
- 2. How does the ministry of the few relate to the ministry of the many? How does the Holy Spirit motivate the people of God in mission?
- 3. How can the Church recognize and liberate the gifts of young people, women and men?
- 4. What experiences do you see in your diocese of renewal for mission in the Church? How is the enthusiasm arising from renewal experiences turned outward in service in the world rather than in sentimentality?
- 5. What changes are required in the shape of the ordained ministry in the Church to equip it for mission in the world as you face it?
- 6. In places where formal academic qualifications are lacking, what kind of leadership development program might be promoted? Would you wish this to include the possibility that some candidates might proceed to ordination to the priesthood (stipendiary or non-stipendiary) and some to other specific training and ministries?
- 7. What do you consider to be the missionary tasks and functions of a bishop? How best could he be prepared to fulfill these tasks and functions? What weight should they carry in comparison with all the other tasks and functions he is expected to perform?
- 8. What place does the Ministry of Healing have in your diocese? In what ways would you hope that it would develop?
- 9. How can the Church move on from seeing as opposites the political, the spiritual and the social in its ministry and mission?

In an exclusive commentary to *The Anglican Digest*, the Rt Rev James H. Ottey, Bishop of Panama, and new chairman of Mission and Ministry, made the following remarks:

The mission of the Church, for many, is something that is done "out there" or "over there." It can be the providing of material or the changing of a life. There are certain myths concerning mission which still need to be clarified.

As Douglas Webster points out in YES to Mission, "The myths which surround it are not to be found in the Scriptures but in people's minds; missionary work is associated with raising money, doing good, and preaching in a particular way."

The Anglican Consultative Council states clearly that the mission of the Church is more than raising money and converting people to Christianity. It involves a tripod: speaking, being and doing. It is making known the truth of God revealed in His Son Jesus Christ and bringing the good news of salvation to others. Secondly, it means living out that life in community where there is evidence of our commitment to Christ and the transformation of our lives through Christ.

The third piece of the tripod relates to our living the Word: living a life of service as represented in the beginning of our Lord's ministry. "The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (St Luke 4:18-19)

If the Church only speaks of God but does not live a common life that shows forth the nature of God's life, her word will be empty. If the Church cares only for her members and shows no compassion for human suffering, the love she proclaims will appear shallow and selfish. If, on the other hand, the Church only does good works and seeks justice, she will fail to speak of God and fail to make known the one in whose Name she has been sent. It follows that, as stated by the Anglican Consultative Council, the mission of the Church is to "proclaim the good news of the Kingdom; to teach, baptize and nurture the new believers; to respond to human needs by love and compassionate service."

Renewal for mission is God's gift to the Church through the Holy Spirit. Christians individually and corporately receive it by being open to the Holy Spirit and at the same time, being sensitive to the realities of the context in which they live. Renewal should not be confused with pietism, but rather with the continuous strengthening of our faith through education, worship, reflection, and the accepting and employing of the gifts made available to us through the Holy Spirit.

Clergy should enable the laity through education, example of life, reflection and action. Ministry is the task of all the people of God.

# The Accredited Seminaries of the Episcopal Church



BERKELEY DIVINITY SCHOOL AT YALE New Haven, CT James E. Annand, Dean



BEXLEY HALL Rochester, NY William H. Peterson, Dean



CHURCH DIVINITY SCHOOL OF THE PACIFIC Berkeley, CA William S. Pregnall, Dean



EPISCOPAL DIVINITY SCHOOL Cambridge, MA E. Otis Charles, Dean



EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST Austin, TX Durstan R. McDonald, Dean



NASHOTAH HOUSE Nashotah, WI Jack C. Knight, Dean



SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH Sewanee, TN Robert E. Giannini, Dean



SEABURY WESTERN THEOLOGICAL SEMINARY Evanston, IL Mark S. Sisk, Dean



TRINITY SCHOOL FOR MINISTRY Ambridge, PA John H Rogers, Jr., Dean



VIRGINIA THEOLOGICAL SEMINARY Alexandria, VA Richard Reid, Dean



THE GENERAL THEOLOGICAL SEMINARY New York, NY James C. Fenhagen, Dean

# 8000 Anglicans Mark Bicentenary

THE METRO Centre in downtown Halifax, Nova Scotia, was transformed from a sports arena on Sunday, October 18th, to be the site of a joyful Eucharist attended by over 8,000 Anglicans. The occasion was the bicentenary of the Anglican episcopate in Canada. Fittingly, all members of the House of Bishops were in attendance, and the sermon was given by the Presiding Bishop of the Episcopal Church.

In the official procession was the bicentennial cross carried by young people from nearby St Paul's Church, the cathedral of the first Canadian bishop. The cross was raised over the altar as the congregation joined in singing "Lift high the Cross, the love of Christ proclaim." Earlier in the week, the cross had been carried to St Paul's through the streets of Halifax from the present cathedral by members of the House of Bishops led by a pipe band. This was the end of a journey for the cross, which over the previous eighteen months had traveled by boat, horse-cart, truck, ox-team and on the shoulders of Anglicans from parish to parish throughout the provinces of Nova Scotia and Prince Edward Island.

Charles Inglis was consecrated a bishop in Lambeth Palace in August 1787, and arrived to take up his duties as the first bishop in Canada in the middle of October that year. He



Clencolumbkille, County Donegal; Inglis' home parish

had previously served in Delaware, and as Rector of Trinity Church in New York City. Throughout his twenty-nine years as bishop, Charles Inglis traveled widely throughout eastern Canada, with a passionate concern for the firm establishment of the Church. He founded King's College in Windsor to help provide an educated clergy. On his tours he traveled on horseback with the bishop's chair on a second horse, so that he could confirm those whom he met who desired the laying on of hands. In 1813 he formed the first overseas branch of the SPCK (see p. 43), with himself as President.

The theme of the bicentennial celebrations has been "Frontiers Then and Now." A diocesan representative explains the theme as follows: "Then, the frontiers were those of a newly settled land, awesome in its vastness, providing a mighty challenge to the missionaries who struggled valiantly to bring the ministry of Word and Sacraments to a pioneering people. Now, the frontiers are those created by urbanization, by information overload, by the technological revolution, and by the

pressing international issues of famine on a vast scale, refugees in the millions, the threat of nuclear war, and a new disease known as AIDS. In this as in every generation there are new frontiers, and therefore both new challenges and new opportunities for the Church's ministry and mission."

Greetings were brought from the Queen and from the Archbishop of Canterbury. Archbishop Runcie wrote, "I was most interested to learn of the imaginative and resourceful way you are turning the inspiration of the past into a spur for renewal in the present. Although the frontiers of mission today are not so much geographical as social and intellectual, we need to recover the missionary spirit of people like Charles Inglis if we too are to be pioneers for the Gospel."

— The Rt Rev Reginald Hollis, Bishop of Montreal



"Clermont"; Inglis' home in Aylesford, King's County LOVE bade me welcome: yet my soul drew back
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked anything.

A guest, I answer'd, worthy to be here:
Love said, you shall be he.
I the unkind, ungrateful? Ah my dear,
I cannot look on Thee.
Love took my hand, and smiling did reply,
Who made the eyes, but I?

Truth, Lord, but I have marr'd them: let my shame
Go where it doth deserve.
And know you not, says Love, who bore the blame?
My dear, then I will serve.

You must sit down, says Love, and taste my meat: So I did sit, and eat.

> ---George Herbert 1593-1633

# The Sixth Commandment

### Thou shalt do no murder.

LIFE IS MANKIND'S most treasured possession; without the gift of life, nothing else would matter. But the way we guard the gift of life—our lives and others' lives—represents more than may be readily apparent. The gift-like nature of life is all important; it is a gift from God, and to harm that gift is to do more than kill. To take another human life, in any form, is to fail to let God be God and violates the First Commandment as well. "You shall not kill" means that we are to acknowledge God's supremacy in all things, first and foremost observing the gift of life He has given to all of us.

"Of course. But I've heard that before." Did you know that Holy Scripture teaches us that "anyone who hates his brother is a murderer?" (I John 3:15). The life of Jesus Christ expanded all things: life came to mean more than just a physical existence, and death came to represent more than just the cessation of bodily functions. As eternal life begins now with the gift and presence of love in our earthly lives, so does death invade that existence.

Using a more Biblically-centered definition of "murder," we are compelled to ask ourselves how it is that we commit murder each day. More insidious, because of being less obvious, is the murder committed by gossip. How often has a telephone conversation or the little chat across the back fence been a murder weapon? How frequently has the beauty parlor, the barber shop, or the club been the scene of a homicide? And how many times, after the murderous act, have you tried to cover the evidence by phrases like, "I'm not sure, and don't repeat this, but . . ."

Christians are called to responsibility. It's high time we stood up for what we say we believe and start controlling our tempers, our hands, and our mouths. And it's high time we project a Christian, peaceful image to those over whom we have some influence: our children, our co-workers, and our friends.

- The Rev Robert Bosworth

# STEPHEN SERIES

AT THE 4000-MEMBER Episcopal Church of St John the Divine in Houston, Texas, there are 75 lay persons involved in caring ministry who make regular hospital calls, visit shut-ins, provide long-term grief support, give support to new mothers, and provide needed Christian care in many other situations.

St John the Divine is one of 151 Episcopal congregations currently using the Stephen Series, a complete program that trains members of the congregation to do long-term, one-on-one, caring ministry with people who are experiencing crises in their lives or are in need of caring support.

The Stephen Series was originally developed by the Rev Kenneth C. Haugk, PhD, in the mid 70's. Since then, the Stephen Series has spread to the 1,780 parishes representing 53 denominations, of which the Episcopal Church is one of the top five most highly represented. Dr Haugk, a clinical psychologist as well as an ordained minister, was serving as Associate Pastor at St Stephen Evangelical Lutheran

Church, St Louis. Like many clergy, Dr Haugk was overwhelmed by the pastoral care workload-so many needs, so little time. He found himself adopting one of two basic tactics in order to cope. He would either make brief, perfunctory visits, "touching base" with people, or he would "wear himself out" trying to do quality work with all those in need of care. Neither approach worked. Either people only received superficial care, or he spread himself so thin that he no longer had the time or energy to give the quality care to which he had originally aspired.

As Haugk pondered how he might overcome this vicious cycle, the solution became obvious. There were many gifted, caring lay people in his congregation. He chose to develop a training program for lay persons to equip them to do lay caring ministry as "Stephen Ministers." Realizing that their congregation was certainly not the only one with both numerous needs and caring people, two Stephen Ministers strongly encouraged Haugk to share

the system with just a few other congregations. And the rest, they say, is history.

"The Stephen Series has provided an excellent ongoing program to facilitate lay pastoral ministry in our parish," shares the Rev William McCarthy of Christ Episcopal Church in Waukegan, Illinois. "Through the Stephen Series program, we are developing a parish in which effective and well-trained lay pastoral ministers are considered the norm rather than the exception."

Dr Aubrey Dunkum, a lay leader of the Stephen Series at the Episcopal Church of the Holy Spirit in Missoula, Montana states, "The key to the success of the Stephen Series is the structure it provides. Most Christians everywhere want to 'practice what they preach' but in the past, efforts by parishes to set up programs for lay ministry have frequently failed, gradually dwindling to little or nothing despite the enthusiasm with which they were started. The comprehensive structure of the Stephen Series provides the support necessary to make such efforts viable."

When a church decides to enroll in the Stephen Series, it sends one or more clergy, other staff members, and lay leaders to a 12-day Leader's Training Course. These courses are now being held throughout the year in six cities across the USA. At a Leader's Training Course, leaders are trained to implement and administer the Stephen Series in their own congregation, train selected lay persons to serve as Stephen Ministers in the parish, and supervise the whole caring process. Upon their return from the Leader's Training Course, these Leaders put their training into practice and establish the Stephen Series system in their congregations. Each Stephen Minister commits to two years of ministry service, including 50 hours of training provided by the Stephen Leaders.

After training, the lay Stephen Ministers are commissioned and begin working with care receivers with whom they typically spend one hour each week. Stephen Ministers also participate in supervisory sessions, held twice each month to give them additional support and continued education. The Stephen Series' comprehensive system of organization and administration, combined with the ongoing support and education for lay ministers, enables the program to continue in congregations indefinitely.

Stephen Ministers receive great personal satisfaction from making a difference in the lives of others. "The Stephen Series program is clearly more than caregiving," explains the Rev Malcolm Barnum of Christ Episcopal Church in Greenwich, Connecticut. "It is community building, Church strengthening, evangelizing, reaffirming of one's own faith, as well as witnessing to this faith in the world."

The care that Stephen Ministers give extends Christ's healing love throughout the entire congregation and into the community. "We believe that every Christian is a minister," concludes the Rev Lloyd Edwards, Canon Pastor of Trinity Cathedral in Columbia, South Carolina. "It is the clergy's role to support people in those ministries, and pastoral care is one of those ministries. Our goal at Trinity Cathedral is to have *everyone* pastoring at some level."

Stephen Ministers fully actualize their discipleship as they perform caring ministry with their Christian brothers and sisters. The Church's responsibility to provide care becomes a cooperative venture between people and priest. They

share God's love by sharing themselves with others, and God uses their care to bring healing. As the Very Rev Frank Clark from Gethsemane Cathedral in Fargo, North Dakota said, "At a time when the Church is affirming the ministry of every baptized person, the Stephen Series can provide a significant ministry for lay people. Lay people and clergy involved in Stephen Ministry, will have an increased appreciation of each other's ministries and begin to see their ministries as important parts of a universal ministry."

The Rev Gerald Anderson of the two-hundred member St John Chrysostom Parish in Golden, Colorado sums up the benefits of the Stephen Series system of lay caring ministry: "The Stephen Series brought excitement and enthusiasm. It called forth action in our parishnot just 'do-gooder' things—I mean being Christian in the community."

For more information write: Stephen Ministries, 1325 Boland, St Louis, MO 63117. (314) 645-5511

NAILS could not have held Jesus fast to the cross, had not Love held Him there.

# The Story

THE STORY OF THE SACRIFICE OF CHRIST on the cross is from one point of view a terrible story. If we think of it as the story of an angry God demanding propitiation from a sinful race of men who could be satisfied only by the sacrifice of an innocent member of that race, His Son, then we are revolted. A sacrifice necessary to appease God? A sacrifice required by Him in order to change His mind toward the human race? Revolting!

But if we think of the cross as the expression of God's mind, then it becomes a different story. The test of obedience is here taken on behalf of the human race by Christ as an expression of how much God loves us. He passes the test for us in His obedience to His Father. The cross did not change God's mind; it expressed it. The cross turns everything around. God does not demand that we love Him. He places that demand upon Himself. This is how much He loves usso much that He dies for us. That is His character, the character of Being Itself. He is making love to us.

So-what is your intent? Do you want to obey Him? To do the right as He gives you to know the right? You do not have to make any sacrifices to earn His love. You already have it through His Son.

All you have to do is accept it as the central love of your existence, which makes all your loves possible.

Accept it as more true of you than anything else . . . even more true of you than you are of yourself.

Then, when you are put to the test you will always be able to do what is right, for He will do it.

— A Life to Live, A Way to Pray, The Rt Rev John B. Coburn

# "Once Upon a Time . . ."

Story of St Martin's Church, Canterbury

CHILDHOOD stories that began "Once upon a time..." and ended with "And so the prince and princess were married, and lived happily ever after" bring out the romantic in all of us. Sometimes a true story touches our hearts in the same way-for example, the story behind St Martin's,

As queen, Bertha continued to worship each day in the small chapel that had been named for St Martin

Canterbury, the oldest parish church in England. Our source for this story is *The Ecclesiastical History of the English People*, written by the Venerable Bede in the year 731 A.D.

There was in the year 560 A.D. a king of the heathen Anglo-Saxons, one Ethelbert by name, living in Canterbury. His palace was on the site of the present Cathedral. He was a king of some note, for he held the

title of "Bretwalda" (Brit-wielder), or ruler, over the whole of Southern Britain. Now, the Anglo-Saxon people at this time were in many ways a cultured and artistic people, and not the ruthless and ignorant warriors of popular imagination. Ethelbert therefore was interested in learning more about the ways of other people, especially on the European Continent where the Christian faith was gaining ground rapidly.

Being an observant man, Ethelbert noted that (among other things) those who had espoused the Christian cause in battle were predominantly successful. He therefore decided to enter into an alliance with the Christian king of Paris, a man by the name of Charibert.

Now, the usual method of making such an alliance was through marriage, and it happened that Charibert had a daughter of marriageable age, named Bertha. This daughter was at that time living in a nunnery with her mother, who had left Charibert because of his "wild and ruthless habits." This nunnery was in the

neighborhood of Tours, and had been a place of Christian refuge for Bertha and her mother for many years. When Ethelbert asked for Bertha's hand, however, her parents agreed to the marriage—with one provision: Ethelbert was to allow the princess to continue worshipping as a Christian, and was to make provision for a priest to minister to her.

Thus it happened in the year 562 A.D. that the young French princess, Bertha, accompanied by Bishop Luidhard, arrived in Canterbury to marry the king. As part of the marriage bargain, he gave her a small, partially-ruined building as a place for worship. A little chapel was built around the ruins, which are believed to have been part of a Christian church built during the Roman occupation of Britain (and destroyed during the Saxon invasion of the early 400's).

As queen, Bertha continued to worship each day in the small chapel that had been named for St Martin, Bishop of Tours. In a land dotted with the ruins of ancient Christian temples (forsaken since Roman times), she relit the flame of devotion to Christ, praying each day for the conversion of all England and its people. Her prayers were answered 35 years later, in 597 A.D., when Gregory the Great sent St Augustine

to carry the Gospel to England, and found it already present. When the king saw that Bertha's faithfulness had been rewarded, he too believed and was baptized; and the people of the area, seeing and believing, came daily to hear the Word and to associ-

... all this took place because a young girl believed, and had faith, and prayed without ceasing.

ate themselves to the Church. And. when it came time for Ethelberga, the daughter of Ethelbert and Bertha, to be married to Edwin, the king of York, they sent with her Paulinus, first Bishop of York, to perform the ceremony. Thus it was that the Christian faith spread to the north of England as well as the south. And from there it spread, many centuries later, to the New World of America: and there it became known as the Anglican and Episcopal Churchs, and all this took place because a young girl believed, and had faith, and prayed without ceasing.

— The Cathedral Times, St Philip's Cathedral, Atlanta

# Prayer Releases God's Almighty Power

As PREPARATIONS CONTINUE for the Lambeth Conference, some people are meeting to pray for the July gathering of bishops. Participants in the Anglican Fellowship of Prayer Conference in Montreal May 19 - 21 will give prayerful consideration to the four great themes of Lambeth.

Mission and Ministry: The theme speaker of the AFP conference will be Bishop Patrick Harris, executive director of the Partnership for World Mission in London, England. While still serving as Bishop of Northern Argentina, Harris developed a lay training program for his Indian deacons which is now used world-wide. Since returning to England, he has become known on both sides of the Atlantic as a gifted and challenging conference speaker. Bishop Harris will give three addresses on the conference theme, "Prayer Releases God's Almighty Power in Mission."

Christianity and the Social Order: "Prayer in a World of Need" will be the topic of the opening address given by Mother Anne Marie of the Sisters of St Margaret. Mother Anne Marie worked at Holy Trinity School in Haiti for 30 years before being elected superior of the Boston-based community. On leaving the country, she became the first non-Haitian to receive Haiti's highest honor as a tribute to her outstanding contribution to the development of the country.

Dogmatic and Pastoral Matters: Interpreting the Gospel within a culture is an ongoing dogmatic concern of the Church. Bishop John Sperry of the Arctic, the largest diocese in the Anglican Communion, will lead the morning Bible Studies of the conference as he shares some of the particular scriptural insights of the Eskimo people among whom he has ministered since his ordination.

Pastoral concerns will be reflected in a plenary session with Dr Balfour Mount of Montreal's Royal Victoria Hospital as he speaks about "Prayer for the Dying." Internationally recognized for his developmental work in the hospice movement, Dr Mount is also known as a speaker of extraordinary spiritual depth.

Ecumenical Relations: Archbishop Michael Peers, Primate of the Anglican Church of Canada, will give the address at the closing banquet of the conference. As head of the Ecumenical Relations section at the Lambeth Conference, Archbishop Peers is particularly well qualified to speak about praying for Christian unity.

An unusual aspect of the Montreal conference will be the opportunity to experience ecumenical prayer by visiting a religious community with a different prayer tradition. "Field trips" have been arranged to take visitors to the Montreal Ignatian Centre, a Benedictine monastery, a Greek Orthodox church with its beautiful icons, an evangelistic centre of Youth With A Mission, and an Orthodox synagogue.

The conference, which will be held at the centrally-located Queen Elizabeth Hotel in Montreal, will begin on Thursday, May 19th, and finish with a closing luncheon banquet on Saturday, May 21st. Inquiries may be directed to: A.F.P. International Conference, "The Lebans", Box 158, Station "B", Montreal, Quebec CANADA H3B 3J5.

### A Prayer for Married Couples

ORD, help me to remember that it takes two people to build a marriage, and I am one of them. Help me to look at my partner with respect and love and charity and understanding. Met me look at myself as I really am, not as I picture myself to be. Met us look together at You, as the Move that is always there, simply waiting for us to ask for it.



-All Saints' Convent, Catonsville, MD; via Life in Jesus

# A Lenten Hymn

Wilt Thou forgive that sin, where I begun,
Which is my sin, though it were done before?
Wilt Thou forgive those sins through which I run,
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done,
For I have more.

Wilt Thou forgive that sin, by which I won Others to sin, and made my sin their door? Wilt Thou forgive that sin which I did shun A year or two, but wallowed in a score? When Thou hast done, Thou hast not done, For I have more.

I have a sin of fear that when I've spun
My last thread, I shall perish on the shore;
Swear by Thyself, that at my death Thy Son
Shall shine as He shines now, and heretofore.
And having done that, Thou hast done,
I fear no more.

— John Donne, Hymn 141, The Hymnal 1982

# Thy Mission High Fulfilling St John's Cathedral Denver

Thy Mission High Fulfilling is an ongoing series about Episcopal missions and parishes which are deemed to have exemplary spiritual vitality based on these criteria: (1) high standards of worship encouraged and maintained; (2) Bible is taught faithfully and regularly; (3) strong lay leadership; (4) numerical growth; (5) commitment to Christian social service and missionary outreach. The series takes its name from Hymn 539 (1982), 261 (1940). Nominations are welcome. Write Editor, POB 11887, St Louis, MO 63105.

A YEAR AND A HALF ago, the vestry of St John's Cathedral adopted a statement of purpose entitled "A Vision for Today and Tomorrow." The timing for developing such a "philosophy" seemed right. For the past several years the parish had been growing rapidly. Careful attention had been given to all aspects of worship, including biblical and evangelical preaching. The Christian Education Department had more than tripled its adult education courses while church school attendance had doubled. The concert series was introducing new

people to the cathedral. New organizations had been founded and were flourishing.

Therefore, the parish leadership thought it was time to assess all that had been happening. The result was a year-long study that recommended support of continued programs and increased emphasis on outreach. In effect, the purpose statement became a mission statement.

The statement, a cooperative effort the Very Rev Donald S. McPhail, the wardens and vestry, and other lay leaders of the parish, was meant to map out a clear direc-

tion for the cathedral parish. The exercise of composing and revising the statement over many months enabled all involved to consider thoroughly the central reasons for our life as a Christian community.

Since the drafting of the purpose statement the parish has recommitted itself to "the care of God's people, young and old, providing a ministry to all those in need." As we all know, it is often through pastoral care that the Church most eloquently communicates the loving message of Christ. Therefore, it is in this area that the parish has marshalled much of its resources.

Through our Urban and Social Concerns Committee, we have helped secure and support the ministry of the Rev Joseph Bad Moccasin, a Dakota Sioux appointed vicar of Living Waters Native American Mission in Denver. The same committee advises the parish in other assistance projects: organizing conferences on mental health issues, providing furniture for a home for abused teenagers, putting a "sock hopper" in the cathedral for donations of warm clothing, and decorating "giving trees" with tags designating gifts parishioners will buy for the poor in our neighborhood. For the past year, working with the Denver Health Department, St John's has been exploring the possibility of establishing a care facility for people with AIDS in the Denver area.

The parish has a long history of ministering to the elderly. For twenty-five years, for example, our



Neighborly Hour has welcomed seniors from churches throughout our area to monthly luncheons. A new program brings shut-ins to the cathedral for worship and fellowship, and this past year a group of parishioners established a Commission on Aging which in turn founded a referral service for seniors. Complementing these efforts are the Stephen Ministers and Visitors Committee.

Outreach and pastoral care for all became most evident as well this past year as the cathedral assumed responsibility for an inner-city parish—St Andrew's—that had seen its congregation decline from a peak of 400 to twelve communicants and its church building, designed by Ralph Adam Cram, deteriorate greatly.

Today, cathedral parishioners work alongside members of St Andrew's replanting a garden, land-scaping the church park, and refinishing doors, window frames, and pews in the 100-year-old church. Through St Andrew's the cathedral offers office space and the primary financial support for Central Denver Community Services, an ecumenical agency for the poor. St Andrew's has become a visible extension of the cathedral's outreach to the innercity.

The youth of St John's, who are also helping with the restoration of this mission of the Cathedral, learned some of their fix-it skills during their summer work project at the Ute Reservation in Southern Colorado. "Service" was the theme of the youth group this year. In the summer of '89 they will be performing some exciting work at an excavation site in Jerusalem—a far cry from the ski trails of Vail and Keystone Park.

The parish takes pride in the work of these young people and sees in their growing ranks one of the best signs that our congregation is thriv-

ing. Our diocesan bishop, William Frey, reminded us at the last diocesan convention that a church is either a "mission or perish," for not to extend into the mission field is to perish. So we do a lot of assessing these days and find many signs that we are fulfilling the goals of our purpose statement, that we have in our growing congregation more volunteers willing to reach out beyond the parish.

The youth, once noticeably absent, are returning to the congregation. It is good to have a noisy



nursery, to have to order extra robes and collars for the boys and girls choir, to hear complaints about the over-crowded Sunday School, and to see parishioners squeeze in a little more in their pews during our Sunday family service.

Of course, a church has many other ways of measuring its growth, and the cathedral parish rejoices in steadily increasing numbers at the adult education programs. Reflecting the new emphasis in the parish on outreach and pastoral care, the Christian Education department adopted as its theme this year. "Called to Be an Apostle," from the opening of St Paul's Epistle to the Romans. The point being made through many of the classes is that as followers of Christ we are all called to be leaders in ministry-both laity and clergy.

How does a church define ministry? For those who meet several times a week for silent prayer, the cathedral's Contemplative Prayer Fellowship is a true ministry of immeasurable worth.

Helping one person see more clearly that God, the source of everything, is never distant from our everyday activities is ministry. Fortunate as we are to have a beautiful English Gothic cathedral that draws many to its doors, we still need to meet our visitors face to

face. It's not complicated, and we are happy that a modest "Welcome Table" at our coffee hours, and ushers at entrances to the cathedral can easily extend a greeting to newcomers. It's a simple ministry, but apostleship all the same.

We hope to remind ourselves that two or three gathered in His Name are sufficient to call Jesus into their midst. A large parish especially needs this reminder.

Still, we are individuals coming together in larger numbers year by year, and we do measure part of the success of our ministry by the spirit and vitality of the congregation at Sunday and daily worship at St John's Cathedral.

Our annual reports and parish directories try to describe for ourselves and others exactly what we do today. If the descriptions are lacking, we are hopeful nonetheless that the work is not, for our central purpose is simply that, through God's grace, St John's be a means in our city for the advancement of His Kingdom.

David Houston, Cathedral Communications

#### HOW'S THAT AGAIN?

"Christians are expected to observe Lent by fasting, prayer, and obstinence."

— Bulletin of St John's, Georgetown

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## The Peace of Christ

ALMIGHTY GOD, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

THE THEME which we are pursuing in this meditation is taken from the Collect which you just read, the one appointed for Monday of Holy Week.

I propose to look with you at the word and concept "peace." Let us seek to understand more clearly what it is we are praying for and hoping to receive as a consequence of our following Jesus Christ and walking after him in "the way of the Cross."

We turn to St John's gospel for guidance on this, to that rather lengthy farewell address by Jesus to his followers in which he says, "If you love me, keep my commandments" and "I will not leave you desolate; I will come to you" and "The Holy Spirit, whom the Father will send in my Name, He will teach you all things" and then finally "Peace I leave with you; my peace I give to you; but not as the world gives do I give to you."

Here is Jesus' last will and testament-His legacy. He gave to His followers the only thing He had, which was His relationship to the Father and its spiritual consequences in the life of a faithful worshiper and servant of God. His gift was Shalom-peace.

But "not as the world gives peace." That is, not casually, as in the common greeting of Jesus' day, "Peace be with you," which just meant "Good morning," or "Have a nice day," or "Good luck," but in the very special way which is appropriate to what He called not merely "peace" but "my peace."

A modern translation of this passage says, "I give you my own peace and my gift is nothing like the peace of this world." And the Church's liturgy has picked up this idea, using St Paul's words (to the

"Peace I leave with you; my peace I give to you; but not as the world gives do I give to you."

Philippians) in our well beloved blessing: "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God." God's peace passes understanding because it has no visible foundations. It is an invincible serenity which exists in joy and sorrow, in sickness and in health, in good times and in bad, because it is rooted in one's relationship to God and not in one's worldly circumstances.

The question which presents itself to a thoughtful person is this, "If this invincible serenity which we call peace is one of the benefits of our religion, and if we so highly prize and desire it, why is it that so few people seem to find it? Why is it so elusive? How is it that a religion which promises peace leaves so many people disappointed and unfulfilled, riddled with anxiety, anything but serene?" I would like to suggest two reasons, with the thought that, if we understand why peace is so seldom found, we might greatly improve our chances of realizing it in our own lives.

The first reason that people do not find peace, I believe, is that they are looking for the wrong thing. The gift itself has been misconceived. People tend to forget, "Not as the world gives." They tend to forget the phrase "which passeth all understanding." They forget that Jesus said that His gift is "nothing like the peace of this world," and they look for peace in terms of an absence or avoidance of pain and trouble and sorrow. But that's not what He offers. That is precisely the peace of this world, and the peace which He offers, He said, is nothing like that.

Much popular religion now, and in every age, is exceedingly selfish. It is focused on the pursuit of happiness, of healing and protection for ourselves and selected other people. It is aimed at avoiding misfortune and gaining certain rewards here and hereafter. But this sort of religion

cannot possibly bring the peace of God as it is seen in Christ, not only because it is narcissistic and self-preoccupied, but because the peace of Christ is not conditional upon such things as health or happiness. His peace, obviously, did not depend upon avoidance of calamity. It is precisely a serenity in sorrow, a serenity in pain, in defeat . . . as well as in joy and pleasure and success.

St Paul understood this quite well and expressed it when he wrote to the Philippians about his own trials and sorrows. He said, "I have learned, in whatsoever state I am, therewith to be content. I know how to be abased and I also know how to abound." Here we can see expressed the true nature of Christ's peace, the peace that really matters. It is not that the person is indifferent to happiness or sadness, to success or failure, but that he or she is more concerned about other things, and remains so, in any and all circumstances, which makes that person relatively indifferent to his circumstances. Thus, a person is not destroved by misfortune. Thus a person is able to persevere in obedience, in charity, in serene confidence in the goodness of God under any circumstances.

When Jesus said, "My gift is nothing like the peace of this world,"

and when the Church's blessing says that peace "passes understanding," the point being made is precisely that God's peace is not a by-product of good fortune, and is not dependent upon worldly circumstances. It is the deep internal and eternal peace that comes from caring most about the things which matter most to God, and from accepting the fact that our own temporal welfare is not necessarily one of those things... nor is that of our friends and our relatives.

Now if that strikes you as a harsh saying, as a strange and unChristian thing, I invite you to think about it again. I invite you to read the Bible with some objectivity and, when you do, you will realize that those spokesmen and writers who tell you

"I have learned, in whatsoever state I am, therewith to be content."

today that God wants you, above all things, to be healthy, prosperous and happy are false prophets. That which God wants you to be is obedient, righteous and self-sacrificing. God wants you to care more about the welfare of other people and less about your own. God wants you to care as much about the welfare of your enemies and of strangers, as you do about that of your own children. And God is willing for you to suffer. God is willing for your children to suffer, justly or unjustly, for the sake of His greater purposes. This is inescapable from the biblical record and from the mouth of our Lord and from the experience of our Lord on the cross.

Well,' I can imagine a person saying, "If this be so, what has happened to God's love. Didn't Jesus say God loves us? Didn't He call God 'Father,' and didn't He say that God cares about every hair on our heads?" Yes, He did. But He also showed us, in His own death, how

And God is willing for you to suffer.

God's love works...how, in certain circumstances, God allows evil to have its way with those whom He loves. Just as God's peace is not our

kind of peace, so God's love is not our kind of love. It does not exist primarily in order to shelter and protect His children from earthly harm. If this truth sounds repugnant to our ears, it is because we have, with our talk of rewards and punishments-eternal and temporal-so thoroughly corrupted the Word of God, revealed in Christ, that when it is spoken, it sounds strange and foreign and even false to our ears. I sometimes wonder whether it will ever be possible to recapture the original purity of the Word of God in Christ. It is inevitably so filtered through human experience and so adapted to human needs and so altered to suit human tastes. Right now, as in so many ages past, our tastes run to health, happiness and prosperity, rather than to obedience, righteousness and self-sacrifice. So we tend to assume that God's love is governed by the same values and priorities as ours. It is not. The Crucifixion demonstrates that beyond all question or dispute.

Even if we cannot fully recapture the original vision of Christianity, perhaps we can at least glimpse it during Holy Week each year. Here, in the events of this week, the truth about God is very hard to avoid or overlook. No amount of wishful thinking can explain away, or hide from our eyes, the fact that the kind of peace which Jesus embodied and the peace which He has offered to us endured a crown of thorns, nails driven into His hands and feet, a spear wound in His side, the deser-

"Whosoever will save his life will lose it, and whosoever will lose his life for My sake will find it."

tion of His friends, a sense of abandonment even by God, the derision of the crowd and the slow and agonizing suffocation which produces death by crucifixion.

It seems clear to me that no one is likely to receive the gift of Christ's peace until that person has seen clearly the true nature of that gift, as seen in Christ's own demeanor on the cross, and sincerely wishes to possess it in its true reality.

The other reason why so few people receive the gift of peace, I think, is that we tend to ignore the terms, or conditions, under which the gift is offered. We try to seek peace directly, as if it were a prize to be grasped, whereas, in fact, it is always a gift. It is always a by-

product of self-denial, or better yet, it is a by-product of self-forgetfulness.

Jesus taught this clearly, consistently and repeatedly, but His followers down through the ages have just as consistently ignored and forgotten what He said. When He said, "Whosoever will save his life will lose it, and whosoever will lose his life for My sake, will find it," He was describing the way of the cross, which is the path of discipleship, which leads to the gift of peace, which He came to give. "If any man will come after Me (and receive the gift of peace which is beyond worldly understanding), let him deny himself and take up his cross and follow Me."

"Narrow is the gate and hard is the way that leadeth unto life." The way to the peace of Christ—the only way to that serenity which is seen in Him—is the way of dedication to the service of God and of our fellow human beings to the point of self-denial and self-forgetfulness. The peace that we long for is not something to be sought or possessed. In fact, it is quite incompatible with any form of self-seeking or self-concern. To be blunt and specific, it cannot be found through any means whatever, if their purpose is to find it.

Let me come at this another way,

through my own personal experience. When I lose my peace, my serenity, when I become anxious, dissatisfied and depressed, it may or may not be related to my external circumstances, but it is always related to a rising level of self-concern. So I know, from my own experience when I think about it, that peace and self-concern are mutually exclusive.

I also find that self-concern rises in exact proportion to the degree that I have, for the moment at least, lost my sense of purpose, my sense of calling to God's service.

So the remedy for a loss of peace is not to pray insistently, "Lord, give me peace." I can only pray, "Show me again my calling, my vocation. Take me again into Your service." Help me "walk in the way of the cross."

Then, with the vision of apostolic obedience—of Christian vocation restored—there comes a renewed sense of purpose. And then come the great unselfish concerns which overwhelm and drive out the small selfish ones and, finally, there comes, God willing, that self-forgetfulness which brings Shalom—

Christ's peace.

The only kind of religion which brings true peace is the kind which "takes you out of yourself "-thus producing love, which, by crowding out self-concern, casts out fear and makes room for Shalom-the peace and serenity of the God of love.

This is what Jesus is talking about when He says, "Ask and ye shall receive; seek and ye shall find; knock and it will be opened unto you." He is talking about the prayer and the life of self-offering. He is talking about the take me prayer, as opposed to the give me prayer. It is the take me prayer and the take me life that open the door through which we receive God's peace.

It is a hard saying, but a true one, and one worthy to be received, that God did not send His son to die in order to make us happy. God sent His Son to die in order to save us from the self-destruction that results from the pursuit of happiness, and to turn us into the path of self-forgetful obedience through which we might find His peace.

 The Rt Rev Gordon Charlton, Suffragan Bishop of Texas

Keep your eyes on the Crucified, and everything else will take its rightful place.

— St Teresa of Avila

THE ANGLICAN DIGEST

### What is SPCK?

NEARLY 300 YEARS AGO within the Church of England, a society was formed to "promote religion and learning in the plantations abroad and to propagate Christian knowledge at home." Books were to be the Society's means of spreading knowledge.

Since 1698, the Society for the Promotion of Christian Knowledge has distributed over 30,000,000 books including the Book of Common Prayer in 150 languages.

SPCK sent the first printing press to India, opened the first schools for poor children in England, sent the first books to Australia, established libraries for clergy and missionaries in many countries and published the first books for the blind.

While times have changed, the fundamental mission of SPCK remains the same: through print and now through other media to sound the Gospel in all nations. It is a mission to maintain the unity of mind and heart, intellect and affections as that unity is known in Jesus Christ.

#### SPCK/USA

The main activity of SPCK has always been centered in London where it was founded, but autonomous branches exist today in India, Australia and the United States. The American branch is located in Sewanee, Tennessee at the School of Theology of the University of the South.

The special emphasis of SPCK/USA, its roots firmly in the Anglican Communion, is to enable Christians in their indigenous churches to grow in faith and knowledge. It supports the creation, publication and distribution of Christian knowledge by utilizing print and other media. As a missionary society and servant of the Episcopal Church, SPCK/USA works for the proclamation and understanding of the Gospel in and by all nations.

-New Light

## Why the Flood Came

AND THE LORD SAID unto Noah, "Where is the Ark which I have commanded thee to build?"

And Noah said unto the Lord, "Verily, I have had three carpenters off ill. The supplier of gopher wood hath let me down-yes, even though the gopher wood hath been on order for nigh on twelve months. The Damp Course specialist hath not turned up-what can I do, O Lord?"

And God said unto Noah, "I want that Ark finished even after seven days and seven nights."

And Noah said, "It will be so." And it was not so . . .

Again the Lord said unto Noah, "What seemeth to be the trouble this time?"

And Noah said unto the Lord, "Mine subcontractor hath gone bankrupt. The pitch which Thou commandest me to put on the outside and on the inside of the Ark hath not arrived. The plumber hath gone on strike."

Then Noah rent his garments and continued, "The glazier departeth on a holiday to Majorca—yea even though I offereth him Double Time. Shem, my son who helpeth me on the Ark side of business, hath formed a pop group with his brothers Ham and Japheth . . . Lord, I am undone."

And lo it was not fulfilled.

Then Noah said unto the Lord, "The gopher wood supplier waiteth only on his servant to find the invoices before he delivereth the wood unto me."

And the Lord grew angry and said, "What about the animals? Of fowls of the air after their kind, and of every creeping thing of the Earth after his kind—two of every sort have I ordered to come unto thee, to keep them alive. Where, for example, are the giraffes?"

And Noah said unto the Lord, "They are expected today."

Again, the Lord said unto Noah, "And where are the clean beasts both male and female, to keep their seed alive on the face of the Earth?"

And Noah said, "The van cometh on Tuesday; yea and yea, it will be so."

And the Lord said unto Noah, "How about the unicorns?"

Then Noah wrung his hands and wept, saying: "Lord, Lord, they are a discontinued line. Thou canst not get unicorns for love nor money any more."

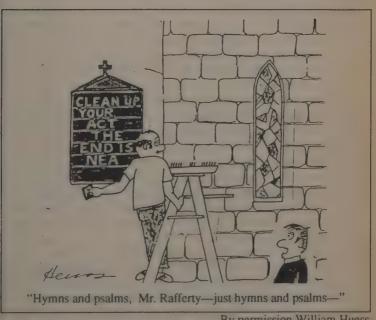
And God said, "Where are the monkeys, the bears, the hippopotami and the elephants, the zebras and the hartebeests, two of each kind and of the fowls of the air by sevens, both male and female?"

And Noah replied unto the Lord, "They have been delivered to the wrong address-but should arrive on Friday; all save the fowls of the air by sevens. For it has just been told me that the fowls of the air are sold only in half dozens."

Whereupon Noah kissed the Earth and said, "Lord, Lord, Thou knowest, in Thy wisdom, what it is like with delivery dates."

And the Lord, in His wisdom, made reply, "Noah, My son, I knowest. Why else dost thou think I have caused a Flood to descend upon all the Earth?"

> — The Very Rev Lawrence Jackson in The Open Door, St John's Cathedral, Denver



By permission William Huess

# The Chicago-Lambeth Quadrilateral

#### PART TWO: AUTHORITY OF SCRIPTURE

"That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion:
(a) The Holy Scriptures of the Old and New Testament, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith. (American BCP p 877)

THERE IS CERTAINLY NO QUESTION WHAT the Elizabethan and Jacobaean Anglican divines thought about the Bible. They were absolutely of one mind that the only authority for doctrine, discipline, and worship was "the most certain warranty of Holy Scripture." This did not mean for them that anybody's view of what Scripture said was authoritative. Scripture has to be read as a whole, no part of it interpreted in such a way as to do violence to any other part; and it had to be read in the light of the whole life of the Church, particularly the life of the Church during the years of the determination of the actual canon of Scripture (which books belonged in the Bible) and the formation of the Creeds.

But, following the lead given by Luther, it was on the authority of the Bible that much of the practice of the late medieval and renaissance Church was reformed in England. And there is no doubt at all that Archbishop Cranmer, when the first Prayer Book was framed, was concerned above everything else that the new English services should do nothing other than embody "God's Holy Word."

Without falling into the Scylla of fundamentalism or steering toward a Charybdis of gnostic relativism, what can we do about the Bible? It is my conviction, proved after thirty-five years of intense study and teaching, that the Bible needs no coddling from me. It can take up for itself perfectly well; and, indeed, no dogmatic pronouncement of any kind-from Baptist Conven-

tions or St Peter's Chair—could give the Bible any authority it did not inherently have, and could not prove for itself when fairly read and scrutinized. The Bible has vindicated itself against all its critics. The process of criticism has been (I think) a good thing. It has opened a way of reading the Bible which increases, not diminishes its authority as revelation, and removed the necessity of elaborate allegorizing or other legerdemain, liturgical and emotional, in our attempts to interpret what we read.

Old Jowett said it long ago: Begin by reading the Bible as if it were any other book. You will soon discover it is unlike any other book in the world. It is this unlikeness which is the secret of the authority of the Bible as revelation.

— excerpted from a longer article by the Rev William H. Ralston, St John's Church, Savannah, Georgia

### A Prayer for Lent

O Lord and heavenly Father, who hast given unto us thy people the true bread that cometh down from heaven, even thy Son Jesus Christ: Grant that throughout this Lent our souls may so be fed by him that we may continually live in him and he in us; and that day by day we may be renewed in spirit by the power of his endless life, who gave himself for us, and now liveth and reigneth with thee and the Holy Spirit, one God, world without end, AMEN.

-Frederick B. Macnutt

# Diocese of Western Louisiana



NEWLY CREATED DIOCESES avoid the infernal restraint, "We never did it that way before." Simply because they are new, they can forge ahead with innovative changes in mission and ministry, or select time-tested, traditional strategy.

Creative departures from the norm are not unusual in the Diocese of Western Louisiana created in 1979. The toe of boot-shaped Louisiana containing New Orleans and Baton Rouge continued as the Diocese of Louisiana, while the larger geographic portion west of the Atchafalaya River extending from the Gulf Coast to Arkansas became Western Louisiana.

To begin with, the people elected the Bishop of Northwest Texas their

bishop. The Rt Rev Willis R. Henton was the first diocesan to be "translated" as diocesan and still is the only such example in the Episcopal Church in the US.

For him and his wife Martha, it was a return to friends made during his 13 years as priest and archdeacon in the state.

With seven years' experience as bishop, Henton moved to Alexandria and soon designated historic Mount Olivet Chapel as a bishop's chapel, with diocesan offices in the adjoining parish hall.

The bishop had not had a cathedral in northwest Texas and did not seek one in his new territory, although there are a number of large, beautiful parish churches. Instead,

he schedules quarterly station days at the mother church in each of five convocations. Anyone, lay or ordained, can meet with him privately without going far from home.

"I believe with a passion in a pastoral episcopate—the bishop out with the people. I don't see how the bishop can be seen pastorally when the people don't see him in their own places," the bishop says. So he travels to each of the 50 parishes and missions annually for visits and confirmations. He ordains deacons and priests in their "home" parishes. He is available to western Louisiana's 13,000 communicants.

The absence of a cathedral increases the use of the Hardtner Camp and Conference Center in the piney woods of central Louisiana. Clergy days, Cursillos, department meetings, ECW, Happenings, parish picnics, retreats, reunions, vestry workshops, youth rallies, and summer youth camps for 500 take place at Hardtner.

These programs bring scattered Episcopalians to the heart of the diocese to share life in Christ, to plan outreach in His name, to nurture one another and to be nurtured.

Several times each year lay and ordained teachers and leaders from the larger Church enrich diocesan pilgrims to Hardtner through sharing their gifts and telling their stories.

The Rev Canon Craig Morgan, Canon for Program, sees as a result "a church with a vision beyond her borders, a sense of belonging to and understanding of the Episcopal Church at the provincial and national level."

Many of the steady stream of aspirants for ordained ministry trace their spiritual journeys through Hardtner. Eight are presently enrolled in four different seminaries preparing to join four-



teen others now serving the young diocese from which they were raised.

Relationships with two companion dioceses give reality to the work of Christ in the world. Exchange of people and programs with the dioceses of the Dominican Republic and Colombia enrich western Louisiana.

Though new methods are embraced, the past is not forgotten.

Symbols on the shield of the Diocese of Western Louisiana help tell the story of the heritage and history of the eight-year-old diocese.

The central figure of the pelicanin-her-piety, sacrificing herself for her young, is first a Christian symbol of the atoning work of Jesus on the cross, shedding His blood for the love of mankind. The same figure centers the seal of the Diocese of Louisiana, from which the new diocese was carved.

The pelican serves also as a historic link to Louisiana's first bishop, the Rt Rev Leonidas Polk, since the

pelican was part of his family coatof-arms.

The bishop's chapel, Mount Olivet, was consecrated by Bishop Polk in 1859. The chair used by the first bishop of Louisiana today is the cathedra of the first bishop of western Louisiana. The priest most recently ordained in the diocese is a direct descendent of Bishop Polk. The cycle continues.

God is doing something in westem Louisiana and lives are changing.

-Janet M. Morgan

## Wrong Church, Wrong Pew

WHILE THE RT REV CHARLES FRANCIS HALL was Bishop of New Hampshire, he attended the 1968 Lambeth Conference. One day, he and his wife were to attend a special service at Westminster Abbey, but she and another lady (also wife of a bishop) went shopping. Time went by, and suddenly the ladies realized it was almost time for the service at the Abbey. They jumped in a taxi and said, "Take us to the cathedral!" The taxi driver dutifully deposited them at Westminster Cathedral (RC). The ladies didn't know how wrong they were, so they marched up to an usher and said, "We're bishops' wives. Where do we sit?" It is not recorded what response the usher made, but the whole story appeared on the front pages of London papers the next morning.

— William Ferguson, Editor, New Hampshire Episcopal News



## HILLSPEAKING

SEASONS ARE DEFINITE in the Ozarks—and 1987's were typical. A long, cool spring was followed by a short, intense summer and just as we became used to 90 degree afternoons, the weather broke and we were into fall. Now as this is being written, fall has given way to winter and another season joins the months that march through the year to make Hillspeak the delightful place it is, no matter the season, no matter the weather.

As its name implies, Hillspeak (although the break occurs between "hill" and "speak" in pronouncing it) is atop a hill, the third highest in the county. Hillspeak's Big Red Barn, the Old Residence, the Farm House and the Calf Barn (where visitors are accommodated sans calves) are on what the old imers call Grindstone Mountain, the hill that Fr Foland re-named Morningside because it is on the east side of Hillspeak.

Hillspeak had a number of overnight visitors this past year-from Connecticut, Washington State, Maryland, Tennessee, Missouri, Texas. Their visits were spaced so that they missed the few hot and dry weeks and were able to enjoy the place's natural beauty and pleasant weather.

It would be hard to pick a best-time-of-year for the view from Morningside. In the spring dogwood and redbud across Deer Hollow on the ides of Pond Mountain vie for attention; in the summer it's the overall green—and yet different for each species be it maple, oak, hickory, sycamore, assafras, persimmon, pine or cedar—of the trees that surround the hilltop; in the fall sumac and Virginia creeper and, again, the maples, oaks, persimmons and sassafras, try to outdo each other in the brilliance of their colors; and now me winter the frequent, but seldom long-lasting, snows lay a white mantle across hill and hollow.

Hillspeak is a special place—a fitting home for *The Anglican Digest* and the Episcopal Book Club and Operation Pass Along and the Howard Lane Foland Library. It is a special place to visit and although presently there is only one guest room, it is available upon request on a first asked, first esserved basis. Just call the Resident Manager at 501-253-9701 to reserve the for a night or two. And then you are free to enjoy—the view, the beauty and the *quiet* of Hillspeak.

## BOOK REVIEWS

A CHANGE OF HEART: A Spirituality of Encounter and Intimacy by Michael Marshall. Published by Collins, available through Harper & Row Publishers, Icehouse One - 401, 151 Union St, San Francisco, CA 94111 - 138 pp

This volume tackles the place of change in the Christian pilgrimage and focuses the challenge to change in a personal relationship and encounter of faith and trust in Jesus Christ. The second half of the book is a Bible study and outlines various encounters with Christ in the New Testament culminating in the Resurrection encounters both of the disciples and also throughout the history of the Church.

This book would make an excellent Lent book for 1988 and by popular demand is now available for study and meditation as a way of reading and interiorizing the Scriptures.

G.R. Evans. 42 maps, 302 illustrations including 239 in color. Facts on File, Inc, 470 Park Ave South, New York, NY 10016. 240 pp \$40.00 This is an outstanding publication. In the first place it is a handsome book, with beautiful and colorful illustrations and maps, all recounting the story of

Of course it opens up for non-professionals the history of the early Church, the Middle Ages and the Reformation, all in a short space but with outstanding scholarship.

the Christian Church throughout its history.

Finally the book reaches a spectacular climax in the chapter on the Ecumenical Movement. Every parish library and school in the country should have a copy of this book to say nothing of its obvious value as a book for every informed Christian who is eager to learn more of Christ's Church.

CANTESS (July 14-26, 1988) will have as its theme "The Christian and The Kingdom" and its counterpart in Rome, ROMESS (June 18-30, 1988) will feature "The Christian Heritage." Brochures with complete information on either school are available from SUMMER SCHOOLS, P.O. Box 11887, St Louis, MO 63105, USA or 15 Dover Street, Canterbury CTI 3HD, England.

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Featuring the Very Rev John Rodgers, Dean of Trinity Episcopal School for Ministry, the Rt Rev Alden Hathaway, Bishop of Pittsburgh, and the Rt Rev Richard Holloway, Bishop of Edinburgh. Plus portions of William Buckley's Firing Line interview with the Bishop of Newark and the Bishop of Eau Claire (used with permission).

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## AND IN ALL PLACES



TRADITIONAL TEACH-INGS on chastity and fidelity in personal relationships were affirmed at a recent general synod of the Church of England. "Many have thought that the physical pleasure of sex can be divorced from its moral commitment. The price of that divorce is very high. If you try to love on a limited-liability basis, you limit your ability to love at all."

MORE BUSINESS AS USUAL" is the report of the Board of Theological Education of the Episcopal Church. The Church

should recruit her clergy - identif the persons she wants and go afte them - not just sit and wait to see wh walks in the door. "If theologica education is education for mission, the report states, "then the Churc needs actively to recruit the bes prospects for such education."

"30 minutes after I sat down at a compute for the first time, I was making entries."—7t year-old church treasurer. Simplest! Cheapest Best! Parish finance SOFTWARE by Chinest computer genius, Rev'd. Albany To. Send \$7 for IBM demo, Computerasurer, Box 631 Camden, ME, 048943. IBM/Apple.

## THE CHURCH PERIODICAL CLUB

On his way to Tanzania on Africa's East Coast to teach Hebrew and New Testament Greek at the Theological College, Dr. George Retzlaff learned there were no textbooks. A CPC emergency grant sent Hebrew texts and Greek grammars for his students. The books arrived when he did.

#### You can help — won't you ask us how?

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TIT MAY BE ARGUED that his is a prayer to God as Mother." o asserts the Leader's Manual rearding one of the Eucharistic rayers in Liturgical Texts for valuation which was studied at the eminaries of the Church in Octoer. The faculty of Trinity Episopal School for Ministry, Pittsurgh, unanimously resolved that ney could not in conscience aprove the "non-sexist" rites for use worship: "Our overriding contenon is that the new texts involve ajor and serious inconsistencies ith classic Biblical and creedal 'hristianity."

THE SERMON'S OVER – IT THE OFFERTORY is a deghtful collection of church carsons by the Rev William B. Heuss. 10.00 check or money order from /BH Productions, Box 25, Acton, 1A 01720.

KNEELERS HUMBLE VISI-O'THS 24-13 read the headline then Trinity School's "Pittsburgh neelers" crushed the mighty Visioths of the Virginia Theological eminary at VTS at the annual footall game. The pink flamingo trohy has perched for years on the esk of Virginia's Dean. "But this me the flamingo's in Ambridge to ay," maintained the Dean of Trinv. MAKES THE HEART SAD to see a newspaper photograph of an Episcopal priest in Eucharistic vestments "officiating" at the "marriage" of a goose and a gander at a veterinarian's office.

PROVINCE VIII says "No" to COCU. Mandate reports that the Province of the Pacific is memorializing the General Convention to take no action on the "COCU consensus." Lack of orthodoxy, creation of yet another bureaucracy, and the negotiability of revealed Faith, were among the concerns listed.

QUEEN ELIZABETH II dedicated a plaque at ceremonies formally opening a building to serve the Anglican Consultative Council and the missionary structures of the Church of England. "Partnership House" is a 20-year-old building completely renovated to house the ACC, the Church Missionary Society, the United Society for the Propagation of the Gospel, and Partnership for World Mission.

RESIDENT RONALD REAGAN appointed the Rev Harry J Sutcliffe, head of the Episcopal Guild for the Blind, to the National Council on the Handicapped.

"METHODISTS CEASE US-ING SEWANEE" was the title of recent articles in the Southern press. This was news to the Dean of Sewanee who stated, "The Methodists have never used us an alternative seminary, nor have we sought them. They are a fine people, but we are a small school and have consistently seen our mission as restricted to the education of persons for Holy Orders."

WILL THE EPISCOPAL CHURCH be faced with a cadre of clergy from well-to-do family backgrounds as a result of the current cost of seminary training? That is a possibility, says a national study on costs leading to ordination. While costs vary from one seminary to another, the average annual cost is \$14,890 for those over 42 and \$9,930 for those 41 and younger. Tuition, housing, books, and travel are not the only costs incurred. Repayment of educational loans

averaging \$10,000 as graduates en ter the ministry is also a factor.

ABOUT ONE MILLION wor shippers are in Church of England houses of worship on an ordinary Sunday. To those million Anglicans can be added a like number of Roman Catholics and much the same number of Nonconformists.

#### A NEW BOOK

by Chuck & Ann Murphy
"When the Saints Go
Marching Out"

A Chosen Book by REVELL PUBLISHING CO. Old Tappan, New Jersey \$5.95

Why We Need The Church
... and ... why we need
to be the church.



sin, at the invitation of the Rt Rev Roger White. Since the order includes both monks and nuns, it provides a spectrum of opportunities for spiritual direction for clergy and laity. Guests at DeKoven will be invited to join the regular daily cycle of Offices and Eucharist, and a full calendar of retreats and quiet days is available. In May of 1988, the Order will sponsor its annual JulianFest at DeKoven with the Bishop of Norwich as prime speaker. Information is available by writing Father John-Julian, 600 21st St, Racine, Wisconsin 53403.

THE LARGEST CITY-WIDE CRUSADE ever held in Kalamazoo, Michigan, was led by Episcopal evangelist John Guest. An estimated 27,000 people attended the eight services of '87 Alive'.

MARK'S THEOLOGICAL COL-LEGE will be purchased with an emergency grant from the Church Periodical Club. When Dr George Retzlaff prepared to go to teach Hebrew and New Testament, he was dismayed to learn that there would be no textbooks available. An appeal to the CPC, which is observing

Based on an Irish postage stamp, this bookplate is available in packets of 10 for \$1; 4 packets for \$3.75; 5¢ each for 100 or more. The bookplate is available in dark brown, dark blue or dark green ink on buff. Please specity color when ordering bookplates.

Hillspeak bookmarks are available in assorted packets: 20 for \$2; 50 for \$3.75; 100 for \$6.50. Please specify packet size when ordering bookmarks.



All prices include postage and handling when remittance accompanies order sent to: SPEAK, Hillspeak, Eureka Springs, AR 72632-9705.

its 100th anniversary this year, quickly provided them.

DR PHILIP H. JORDAN, JR, president of Kenyon College, and Dr Prezell R. Robinson, president of St Augustine's College, have been rated by their peers as two of the 100 most effective presidents in higher education. The survey was financed by the Exxon Education Foundation. The Association of Episcopal Colleges has welcomed both educators as the new co-chairmen of the Board of Directors.

GUEST SUNDAYS at churches in the Diocese of West Texas produced a total of 1,561 visitors to Episcopal parishes in one month.

THE BISHOP OF NEWARK stated in his diocesan publication that "My vocation in the Church has

been that of the scholar bishop who would challenge the narrow-minded orthodoxy of the past in the light of the stunning revolutionary expansion of contemporary knowledge."

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# ANNOUNCING

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ceived to be the direction the Church leadership has taken in biblical and moral matters. In its statement of faith the coalition affirms its belief "in historic Christianity as revealed in the Scriptures and summarized in the Creed and the Thirty-nine Articles."

CHURCHES IN THE ALEX-ANDRIA, Louisiana, area have set up a Sunday School Exchange in which children in small, somewhat isolated communities who "think they are the only Episcopalians in the world" attend larger parishes on invitation, reports INFO.

MAKES THE HEART GLAD to read "This Church is always open to parishioners and visitors for prayer and meditation."



## ₩ Deaths ₩

THE VERY REV LAW-RENCE ROSE, former Dean of The General Theological Seminary and the Berkeley Divinity School.

ELNA BURRILL, wife of the VIII Bishop of Chicago. Her son, the Rt Rev William Burrill, Bishop of Rochester, preached at her funeral.

★ ENID CHADWICK of Walsingham, England, whose illustrations appear in many books from which the Faith is taught to children.

★ JOHN I, YELLOTT, prominent

American Churchman who was awarded MBE by Queen Elizabeth II, vestryman, warden, and chaiman of the Day School of All Saints' Church, Phoenix. His widow writes under the name of Barbara Jordan.



## Peace and Reconciliation: From the Heart to the World

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The Conference will be framed in the context of a worshipping community. Preaching, contemplative prayer, worship of the Taize community, music and the arts will contribute to worship within various religious traditions.

February 11-14, 1988 The Cathedral of St. Philip, Atlanta, Georgia For information & brochure contact: G. Montgomery Hudson, Executive Secretary

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#### CORRECTIONS

Pray for the Peace of Jerusalem in the Fall '87 TAD first appeared in The Evangelical Catholic, David Peter Mills, Editor.

The organist who filled in at the Anglican Church in Lucerne, Switzerland (Advent '87 TAD) is Mrs William Ferguson of Milford, New *Hampshire*.

The Rev William S. Musselman, the author of *More Epiphanies* in Advent '87 TAD is Rector of Christ Church, Ridley Park, Pennsylvania.

And, finally, we heard from a number of readers about the Thanksgiving Day article. An annual Thanksgiving Day began in Virginia before the Mayflower Pilgrims set sail. Capt John Woodliffe, a member of the Jamestown Colony, took settlers to a plantation site called Berekely along the James River. There, on Dec 4, 1619, he carried out these instructions given to him in England: "Wee ordaine that the day of our ships arrivall at the place assigned for plantacon in the land of Virginia shall be yearly and perpetually keept holy as a day of thanksgiveing to Almighty God."

—The Editor



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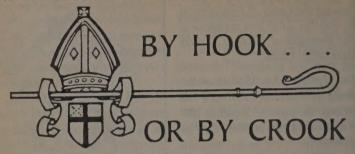
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A FINAL THOUGHT FROM MICHAEL MARSHALL



WE LIVE IN AN AGE OF CRIPPLING MORALISM and all because we refuse to call a sin a sin. It was C.S. Lewis who remarked that you can always tell when people have ceased to believe in sin; because they never stop talking about other peoples'!

The doctrine of sin rescues morals from being merely a matter of personal opinion. The moral and ethical structure of the universe is as real as its physical and chemical laws. Physics and mathematics are not a matter of opinion: neither are moral laws. Morality is the way the world is, and you ignore its laws at your peril. You do not permit a sincere amateur to play with electricity or to have opinions about atomic power!

It is nonsense to believe that morals are a personal matter. "No man is an island" said John Donne and perhaps it is AIDS which is telling our age loudly and clearly that moral behavior is not simply a matter for the individual to decide, so long as "you do not do anybody any harm." The individualism of America could be its undoing, for truth to tell, "I am my brother's keeper."

When I recognize wrong as sin, it immediately makes me accountable to something or someone outside of myself. It means that I have literally missed the target and failed to see the point of it all. Further-

more I will not be prudish about those sins or shocked by them. (All that is little more than wounded pride and rapidly breeds guilt.) I may not of course feel very bad about it all or may find my conduct even absurd and highly amusing. Yet the reality is that I have missed the bull's eye. For the rules in all of this, like good sport, are not a matter of opinion or individualistic. On the contrary there is no real game without the rules. We all break them. When we do, the referee blows his whistle, reasserts the rules and we all begin again. That is how the Bible views human nature: it is neither judgmental nor indulgent, for "as is His judgment, so is His mercy."

So away with word games: call a spade a spade and a sin a sin. I am accountable: it's no use blaming my genes or my stars. I am accountable: that's the bad news. To whom? To a loving Father who is ready to forgive infinitely: that's the good news. "Thanks be to God who gives us the victory through our Lord Jesus Christ."

## #

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